

August 28  
1930

CENTENNIAL YEAR

1930

THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

ESTABLISHED IN 1840

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*"Our affections should be placed upon God and His work more intently than upon our fellow-beings."*—JOSEPH SMITH.

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No. 35, Vol. 92

Thursday, August 28, 1930

Price One Penny

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## THE SIGNIFICANCE OF THE GOSPEL

ELDER ORSON F. WHITNEY

OF THE COUNCIL OF THE TWELVE

At the opening of the morning session of this conference, the brother who was asked to offer the invocation said, addressing the Deity, "We thank Thee for the Gospel and all that it means to us." I wish to make this the general text of my discourse this afternoon.

The Gospel means to the Latter-day Saints "Mormonism"; or rather, "Mormonism" means to them the Gospel. Now let me read to you a selection from my journal, which I think will fit into place as an introduction to my discourse. I find on one page of that journal the following:

"On Saturday afternoon (May 13th, 1905), I received from President Winder, who had charge of the regular Sunday service in the Tabernacle, a note reading as follows:

"Bishop Orson F. Whitney.

"Dear Brother:

"I understand there will be five hundred preachers in Salt Lake City to-morrow. Will you have the kindness to occupy the time in the Tabernacle?

"Your brother in the gospel,

JOHN R. WINDER.'

"Agreeable to this request, I was there upon the hour—2 p.m.—and spoke to a large congregation, including many strangers. Extending a hearty welcome to the visiting ministers, I advised them to investigate 'Mormonism' from all sides, reminding them of the story of the two mounted knights who met

upon a road where stood a statue bearing a shield which one of them declared to be of gold, while the other, approaching from the opposite direction, maintained it to be of silver. From heated words they came to blows, ran a tilt and unhorsed each other, both falling to the ground mortally wounded. But during the combat they had exchanged places, and with their dying gaze discovered that the shield over which they had fought and slain each other, was gold on one side and silver on the other.

“‘Mormonism,’ I told my hearers, assumes a variety of phases, according to the viewpoint and spirit of the beholder. The poet, if sufficiently inspired, sees in it a beautiful and sublime poem; the philosopher, equally enlightened, a well-spring of wisdom and truth. To the clear-seeing philanthropist, it is a great system of charity and benevolence; while to the mind that soars not above dollars and cents, it looks like a big financial or commercial scheme. The licentious man beholds in it nothing but licentiousness; while the pure in heart esteems it as holy and divine. How necessary, then, that the problem should be fairly and fully investigated by the light of the Spirit of God, which alone is capable of comprehending the things of God.”

These words are just as applicable to-day as when they were first uttered. Let us consider the Gospel, or what is called “Mormonism,” by the light of the Spirit of God, the Spirit that “searcheth all things.”

#### “MORMON” AND “CHRISTIAN” NICKNAMES

The Latter-day Saints are called “Mormons” because of their belief in the Book of Mormon. In like manner, the followers of Christ in ancient times were called Christians, because of their belief in Jesus Christ. Both are nicknames. The proper name for the followers of Christ in any age is “Saints.” Read Paul’s epistle to the Romans, and you will find them repeatedly referred to as “Saints.” We call ourselves Latter-day Saints, not to boast of any superiority over our fellows, but simply to distinguish between ourselves and the Saints of former days.

The Gospel of Christ, to all good Christians, is “the power of God unto salvation.” It is a spiritual life boat or fire escape, a way out of a perilous situation. To the Latter-day Saints it is all that and more. It is the plan of eternal progression, the pathway to perfection, and was instituted as such before man had fallen, before he had need of salvation.

The Prophet Joseph Smith, the founder of this Church, speaking upon that subject, said: “God, in the beginning, finding Himself in the midst of spirits and glory, because He was more intelligent, saw proper to institute laws whereby the rest might advance like Himself.” In other words, our good, kind, wise Heavenly Father, possessed of all wisdom, power, glory and dominion, instead of retaining it all to Himself, proposed to

share it with the lesser intelligences surrounding Him—yon and me, and all the rest of the race. He proposed to lift His spiritual offspring to His own exalted plane and share with them the empire of the universe. So He devised and put into effect a plan for the general uplift and promotion of His spiritual children, who afterwards took bodies upon earth, pursuant to the divine plan instituted in the heavens before the creation of the world.

Such was the origin of the Gospel code, the fundamental principles of which are eternal. God did not create those principles, but He recognized them as a means of uplift and advancement, and so placed them in the code or system that He had formed—the Gospel of Jesus Christ. It is called the Everlasting Gospel, because it proceeds from Him who is everlasting and because its principles never change, but are the same yesterday, to-day and forever.

The three-fold purpose of the Gospel is to redeem, save and glorify. A soul may be redeemed, that is, raised from the dead, and yet be condemned at the final judgment for deeds done in the body. So may a soul be saved, and yet come short of the glory that constitutes exaltation. To redeem, save and glorify is the three-fold purpose of the Gospel of Jesus Christ.

#### A GREAT SPIRITUAL LADDER

The Gospel is a great spiritual ladder, reaching from earth to heaven, and every round of it must be trodden by those who would inherit the fulness of celestial glory. The first principle of the Gospel, the bottom round of the ladder, is faith—a mighty principle, eternal in its nature. It never was created, and never can be destroyed. Our all-wise, omnipotent Father, recognizing it as a stepping stone to glory, made it the first principle in the great plan of eternal progression.

Conversing with a minister, not of the orthodox school, one day, I was shocked to hear him say that faith was a contemptible quality. He said it was nothing more than mere credulity, a weak willingness to believe anything, however improbable or absurd. When I referred to it as a principle of power, he said: "Yon are attaching to the term a significance it has never borne." Then I quoted the words of the Son of God to His disciples: "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove." "Oh," said he, rather flippantly, "it takes picks and shovels to move mountains."

And so it does, if yon have no better way of moving them. But what about the faith necessary to handle pick and shovel? There never was a shovelful of earth lifted but by the power of faith. All the acts of our lives, great or small, grow out of it. It is the mainspring of all energy, "the moving cause of all action and the foundation of all righteousness."

Faith, in its incipiency, may at times resemble mere credulity. There is a story of an Indian who was told by one of the New England settlers, that if he planted gunpowder it would produce gunpowder; and the Indian, believing him, parted with valuable pelts for a small quantity of explosive material and put it into the ground. But the desired result did not follow. The Indian had trusted in a falsehood, and was deceived; for faith, though higher than reason, must have a reasonable foundation. If the Indian's faith had been perfect, an intelligent, rational faith, he could have produced gunpowder, or any other commodity, from the all-containing elements around him. When the Saviour turned water into wine, or fed five thousand people with five loaves of bread and two fishes, what was it but the manifestation of an intelligent, all-powerful faith, to possess which is to possess the power to move mountains, my skeptical friend to the contrary notwithstanding.

You good people assembled here, what caused you to come to the Tabernacle this afternoon? Was it not because you believed you could come? And when this meeting is over and you disperse to your homes, will you not do so because you believe it possible? If you did not so believe, you would not, could not stir out of your seats. Is that a principle to be sneered at, ridiculed and called contemptible? By faith God made the worlds, and by faith He upholds them in their orbits and controls their movements. All His acts and all our acts are the results of faith, that wonderful first principle of the Gospel.

#### REPENTANCE AND BAPTISM

The second round of the ladder is the principle of repentance. What is repentance? Is it to be sorry that you are caught doing wrong? Oh, no. Chagrin is not repentance; remorse is not repentance, taken alone. Repentance means reformation, or a desire, a determination to reform—stop doing wrong, and do right. That is repentance, the only kind of repentance that will save anyone. A soul that repents, even in the depths of hell can be saved, but not the soul that will not or cannot repent; for all salvation is predicated upon repentance.

Baptism follows next. Sin must not only be repented of; it must be washed away, for nothing unclean can inherit the presence of the Lord. Baptism is the soul-cleansing process, and it is two-fold, a baptism of water and of spirit—the Holy Ghost. Thus the soul is not cleansed, but illumined, so that it can see the Kingdom of Heaven and understand the things thereof. Christ Himself said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God."

But we are told by certain wise men, wise in their own esteem, that baptism is non-essential, unnecessary, a mere "outward sign of an inward grace." How dare any man take that position,

after the Son of God has declared it necessary, and was Himself baptized to show the way, to set the example and "to fulfil all righteousness"?

Baptism was instituted in the similitude of Christ's burial and resurrection. The very word "baptism" means burial. Consequently, immersion is the proper mode of administering it, for that symbolizes burial and resurrection. "We are buried with him by baptism into death," says Paul; "that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Baptism is the sign of the covenant that men make with Christ when they take upon them His name, and it must be administered by one having divine authority, or it is of no effect whatever. Immersion, I repeat, symbolizes burial and resurrection, and no other form of baptism answers the purpose; no other sets forth the sacred symbol, but on the contrary destroys it.

#### THE "GOD STORY"

These are the first principles and ordinances of the Gospel; but not the Gospel in its entirety. The English word "Gospel" comes from the Anglo-Saxon "Godspell", or Godstory—the story of God. When we speak of the Gospel, therefore, we do not mean merely faith, repentance and baptism. We are speaking of the God who died that man might live. It is His story, the story of the Saviour and Redeemer. Everything connected with Him in this life, or in the life before, or in the life to come, is part and portion of the Gospel. These first principles are the doorway into His Church, the gateway into His Kingdom; and men must pass through that gate or they cannot get into the kingdom. But all these principles and ordinances are based upon Christ Himself. Had there been no Saviour and no atonement, our faith, our repentance, our baptisms would all be in vain, mere machinery without the power.

And there is another element that must not be overlooked. The fall of man was just as much an integral part of the Gospel plan and purpose as the atonement wrought out by the Saviour. Adam and Eve were not vulgar criminals. We do not regard them as such. They fell, that is, became mortal, to produce the human race. They "fell that men might be"; that a host of waiting spirits might come down upon the earth, take bodies and thus become souls, capable of eternal increase and everlasting progression—God's purpose from the beginning. I say they were not vulgar criminals. There are two kinds of offenses known to the law, and they are designated by two Latin phrases: *Malum in se* and *malum prohibitum*. *Malum in se* is that which is wrong in itself, such as murder or adultery.

*Malum prohibitum* is that which is wrong because it has been forbidden. To illustrate: A sign, "Keep off the grass," has been

placed on a beautiful lawn. There is nothing essentially wrong in walking on grass, but if that sign has been placed there by rightful authority, and you disregard it, you commit a trespass and may be punished. It was so with our first parents. They committed *malum prohibitum*—something not wrong in itself, but wrong because it had been forbidden; and to satisfy eternal justice, reposit the unbalanced scale and restore the equilibrium of right, an atonement had to be made, a propitiation. The broken law must be mended, and eternal death, the penalty of Adam's act, nullified, so that God's great purpose might not be thwarted. The fall had been foreseen, and a Redeemer provided before Adam fell. In the councils of eternity, Christ gave Himself as a sacrifice to conquer death, to make Adam's work of full effect, to render operative the principles of faith, repentance and baptism, and thus open the way to the great goal of eternal life. Adam fell to give us mortal life. Christ died to give us life eternal, the greatest gift of God.

#### GOSPEL RESTORATIONS

I have said enough to show that the Gospel, nicknamed "Mormonism," did not originate with Joseph Smith in the nineteenth century. Nor did it begin with Christ's Apostles in the meridian of time. Framed in the heavens before this earth was organized, it was first revealed to father Adam, who obeyed it, preached it, and handed it down to his posterity. But they became degenerate, departed from it, and it had to be withdrawn; but it has since been restored many times.

We claim that this Gospel dispensation, which opened when the Father and the Son appeared to Joseph Smith, is the last and greatest of a chain of such dispensations, reaching from the morning down to the evening of time. The Gospel of Christ two thousand years ago was a restored Gospel, just as it is now. It had been upon the earth again and again. God covenanted with Adam that it should be in the world from the beginning down to the end, and so it has been—not constantly, but intermittently, by a series of dispensations of which this is the greatest and the last, the Dispensation of the Fulness of Times.

#### JOHN'S VISION ON PATMOS

The prophets of old saw this day and prophesied concerning it. The Apostle John, the sole survivor of the original Twelve, in the ninety-sixth year of the Christian Era, was a prisoner on the Isle of Patmos—a banished criminal—condemned by man, but approved of God, who opened the heavens to his gaze, unveiled the mystical future, and showed him things that should be thereafter. Says John: "I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and

tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: . . . And there followed another angel saying, Babylon is fallen, . . . And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."

Then follow, in the record of that great vision known as the Apocalypse, allusions to the first and second resurrections—the resurrection of the just, those who are Christ's at His coming, and the resurrection of the unjust who "lived not again until the thousand years were finished." "Mormonism," so far as developed, is the fulfilment, or the beginning of the fulfilment of that mighty vision.

#### THE FINAL JUDGMENT

John also says: "I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works. And the sea gave up the dead that were in it; and death and hell delivered up the dead that were in them: and they were judged every man according to their works."

Strange, is it not, that after so solemn and impressive a declaration—a declaration that men would be judged according to their works by one who knew whereof he spoke—other teachers, professing to believe and teach the same Gospel, would invent and spread the fatalistic doctrine that some are predestined to be saved and some predestined to be damned, regardless of their works? Joseph Smith declared it false, maintaining that men are free agents, with the right of choice between good and evil.

It was also preached that little children, infants, were thrown into hell simply because they had not been baptized. Joseph Smith said: "Baptism is for the remission of sins, and little children have no sins. They are types of the innocence and purity that God requires of grown-up men and women before they can be fit for the kingdom of heaven." It was held, too, that all those worthy men and women who died before Christ came, were lost because they had not belonged to the Christian Church, a church that did not exist in their day. Joseph said: "God will hold no man accountable for an opportunity that he never possessed. Sooner or later, in this world or the next, every child of God will have an opportunity to accept or reject the message of salvation, the great plan of eternal progression."

*(Continued on page 617)*

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THURSDAY, AUGUST 28, 1930

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### EDITORIAL

#### A FALLEN RACE

THE jungles of Central America hold many unsolved puzzles, but perhaps one of the most interesting is reported by Russell Hastings Millward, F.R.G.S., famous explorer, who has perhaps done more exploration work in that part of the world than any other man living. Mr. Millward, who knows the Mayan tribes intimately—their habits, customs, beliefs and superstitions through his many years among them—relates that these semi-civilized pagans have a semblance of Christianity.

In possession of the Indians of Yucatan are found numerous images, about ten inches in height, carved of a black flint-like stone, bearing all the characteristics of Christ as portrayed by the great artists. The crown of thorns on the head, the beard, the flowing gowns are all distinctly visible. The Mayan will tell the stranger that the crown of thorns means sorrow. One particular piece of archæology is an exquisite carving of Christ on the cross. Such images, together with crucifixes, which appear frequently in the ruins of that territory, and a lone star which is found in their weaving, form the centre of the religious worship of these people, and have done for countless generations. They know nothing of the origin of these religious traditions, but hold them as extremely sacred. Scientists who have worked among these tribes are agreed that such beliefs long antedate the discovery of America by Columbus.

Latter-day Saints well know the story of Christianity among those ancient peoples through their study of the Book of Mormon. The contrast between their condition at the time of the ministry of the resurrected Christ among them and their present-day descendants is significant.

And it came to pass that when Jesus had made an end of praying he came again to the disciples, and said unto them: So great faith have I never seen among all the Jews; wherefore I could not show unto them so great miracles, because of their unbelief.

Verily I say unto you, there are none of them that have seen so great things as ye have seen; neither have they heard so great things as ye have heard.

Contrast the multitudes of Nephites anxiously receiving the words of God from the mouth of the Saviour nineteen centuries ago with their pagan and superstitious descendants. Once they enjoyed and lived the Gospel in its purity; now they have but a



meaningless and meager tradition of its giver. They have fallen from the heights of civilization to near-savagery through willful neglect and disobedience. Only the white man is able to connect their inherited superstitions with the glorious past. The apostasy of the Western Hemisphere was blacker than that of the Eastern.

The faith of this race was once so great that they received special blessings and manifestations. But succeeding generations chose to abide in their own wisdom, neglect the word of God and forsake good for evil. The consequences following disobedience is never-failing. Such has ever been the case throughout the history of the world when the counsels of God are set aside—and ever will be.

But this race of dark-skinned people is a branch of the house of Israel and have great promises before them. They will some day become a "white and delightsome people," favoured in the sight of God. However, this will only come to pass through discarding superstition for truth—through accepting the Gospel of Jesus Christ. May that day speedily come!

WILLIAM D. CALLISTER.

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## NEW PAGEANT BOOKLET

Two pageants, "Womanhood," by Elder C. Lowell Lees of the French Mission, and "The Light of Truth," by Elder Kimmie Bagley of the Swiss-German Mission, are contained in a new booklet just off the press.

These pageants, which are of a high character, are not only suitable to branch and district needs during this anniversary year, but may be adapted to any Church celebration commemorating the restoration of the Gospel. The pageants also make delightful and interesting reading, and are recommended for general use in these lands.

This booklet and the pageant and play sheaf published last spring—of which there are a few remaining for sale—form a good variety from which may be taken selections for district and branch conferences this fall. Those directing such programs should be in possession of both booklets, which may be had by ordering through the District office; and others are urged to purchase them as well. The "Sheaf" is priced at ten pence, and the latest booklet at four pence.

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## THE SIGNIFICANCE OF THE GOSPEL

*(Concluded from page 615)*

The Prophet had a wonderful vision in which he saw that the glorified planets are God's kingdoms; that to every kingdom a law has been given, and whosoever inherits any one of these kingdoms must abide the law pertaining to that kingdom, whether it be

celestial, terrestrial or telestial. All men are to be saved, except a few called "sons of perdition," but will be saved according to their merits in different degrees of glory.

#### DESIRES AS WELL AS DEEDS JUDGED

But the last word had not been spoken. The Prophet had inferred that the souls who inherit the highest degree of glory are those who receive the Gospel here, and are valiant for it and endure to the end; which is true. But he saw, in another vision of the celestial kingdom, his brother Alvin, a good and worthy man, but one who had not been baptized. He had died before the Gospel came again and therefore had no opportunity to be baptized. But there he was in celestial glory. While the Prophet marveled over it, a voice from heaven proclaimed: "All those who would have received the Gospel had they been permitted to tarry shall be heirs of the celestial Kingdom of God; . . . for I, the Lord, will judge all men according to their works, according to the desire of their hearts."

#### THE MAGNANIMITY OF "MORMONISM"

Yet some people think that "Mormonism" is small, narrow and exclusive. Exclusive it may be, in a certain sense. But where will you find breadth if not in a religion that saves the living, redeems the dead, rescues the damned, and glorifies all who repent? Yes, even the damned can be saved, says "Mormonism." The inhabitants of the telestial world are those who have been taken out of hell after paying their debt to justice. Mercy then claims them, and they inherit telestial glory, and "shall be servants of the Most High; but where God and Christ dwell they cannot come, worlds without end."

This is "Mormonism." This is the Gospel, with its doctrine of universal salvation, salvation according to merit in the many mansions of the Father. Joseph Smith, denying the doctrine of one heaven for the good and one hell for the bad, quoted the Saviour's declaration: "In my Father's house are many mansions." Joseph Smith taught no new doctrine. You who think that "Mormonism" is a new religion are in error. Our Prophet made no such claim. He brought back the everlasting Gospel, the oldest of all religions.

"Mormonism" is God's "marvelous work and wonder." Small, is it? It is the biggest thing in the universe, and I testify to its truth and divinity in the name of Jesus Christ. Amen.—An address delivered in the Tabernacle at Salt Lake City, Utah, U.S.A., on Sunday, June 15th, 1930.

TO-DAY'S end is to-morrow's starting point; what was done yesterday affects to-day, and to-day's events will determine to-morrow's life.

## PEOPLE WHO PAY TITHE TO THIS DAY

[NOTE: The following is taken from an article written by Isai Klinow, a prominent publicist of Berlin, which has been printed generally in the Jewish press of Europe.—EDITORS.]

On April 6th was celebrated the centenary of the foundation of the most remarkable religious community in the world: The sect of the "Mormons." It is a religious body which began a life full of persecution and now constitutes one of the great economic and political factors in American life.

The State of Utah, where the "Mormons" have settled, is the most flourishing province in the western part of America. Among the prominent politicians of the United States there are such names as Senator King, Senator Smoot, Under-Secretary of State Clark—all of whom are "Mormons."

I have had the opportunity of meeting in Germany one of the leaders of the "Mormon" community, Dr. Widtsoe, and quite recently also Professor Harris, a "Mormon," who was commissioned to investigate the possibilities of Jewish colonization in Biro-Bidjan. In Berlin, Professor Harris met representatives of different Jewish organizations, and on his way back from Biro-Bidjan, he told them the impressions he had received of the far Russian orient.

It is not at all surprising that when a commission or delegation is needed for the investigation of colonization opportunities, people connected with the State of Utah—the state of the "Mormons"—come into consideration. For the history of this remarkable Christian community consists of two parts:

One part is of considerable importance to students of religions, to all those who make a study of the development of sects in general. The other part—the history of the colonization achievements of the "Mormons"—is a people's document of immense interest to everybody, especially to us, who are colonizing and learning, who are experimenting and achieving results.

The obstacles the "Mormons" surmounted during their settling in a desert, their struggles, disappointments, their fights with the natives, all this sounds like the history of our days, giving rise to optimistic and encouraging thoughts and parallels.

But beyond any doubt is the history of Utah the crowning success of a colonization enterprise on a large scale.

The "Mormon" leaders have many exceedingly interesting things to tell about it in their works. In the "Founding of

Utah"—the scientific and historical work of Professor Young—is reflected the construction problems of other communities.

What is Utah?

The land of sunshine, "Utah" is supposed to be the name of an ancient Indian tribe. Utah is said to be "peaks of mountains;" the exact translation of the word nobody knows.

A hundred years ago, this very land was still a desert. The Indians led a primitive life. Driven by persecutions, a band of "Mormons" decided to settle there, and with an unparalleled persistence and unflagging energy, began to cultivate the soil, employing the most modern agricultural methods and technical inventions of that time. Pioneering parties were soon formed. "Mormon" emigrants from all parts of the United States and Europe began to arrive. At the outset, it went hard with the settlers. They lived in tents; water was scarce; only in the proximity of the rivers was life endurable, but farther away—a continuous desert. What was to be done?

The "Mormons" found a way: Intense cultivation by means of irrigation. The history of Utah is the history of thoroughly accomplished irrigation plans. Now, thanks to irrigation, vast tracts of land have become fertile. Not all irrigation schemes have yet been carried out; when they are accomplished, a great many new regions will become productive.

As we have nowadays to deal with the difficult problem whether Palestine "is already over-populated," it is well worth learning something from the "Utahians" of irrigation possibilities which open prospects to more and more settlers.

And there are many other things to learn: Of their encounters and struggles with the surrounding neighbours, of their bad and good relations, of their misunderstandings and intrigues and finally—of their peaceful development.

Of the greatest interest, too, is the way their home-industry has developed. At the beginning, a modest home-production of ready-made clothing; then—flax and linen; afterwards—sugar plantations; and finally—basic industries: Coal, silver, iron.

Utah yields five million tons of coal every year. In this respect no parallel can be drawn; some countries possess mineral wealth and others do not.

But what should be compared is the tenacity, the iron will of the population and the aim achieved.

I have learned an interesting particular of the resources of the "Mormons": They have schools, universities, cultural institutions, and they carry on great religious work. Their missionaries can be found in all parts of the world. Where do they get the money for all this?

They pay tithes to this very day. Besides taxes, the "Mormon"

pays voluntarily a tenth part of his income to his community for special "Mormon" needs. There are people whose tithes amount to hundreds of thousands of dollars. And they pay. They consider it their duty to support the ethic life of their community. And the poorer ones do the same! Is it a rule? Of course there are exceptions—but generally the tithe has become a custom with the "Mormons." Another particular: It is their custom to prepare leaders. Young people are sent abroad—to Europe and other countries—to see people and learn the ways of the world, so that when they return, they should be fit to occupy the official positions in the "Mormon" communities. Hence there are now many young "Mormons" in different European countries.

Of all the peculiarities and the complicated moments of "Mormonism," the most interesting in their history is perhaps the way so-called fanatics conquered uncultivated land, and how they introduced and strengthened there American civilization.

About seventy-five years ago, hungry and ragged people settled at Great Salt Lake—Utah too has a "Salt Sea" (in Hebrew the Dead Sea is called the Salt Sea)—a wide lake containing twenty per cent. of salt. Their religious customs and views have incurred the enmity of their neighbours. To-day their religious views are their own private affair. But the state they have built up is a perfectly cultured province.

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## "IN MY NAME THEY SHALL HEAL THE SICK"

LOUISA POOLE, LONDON DISTRICT

FOR some years past, I have been suffering from tuberculosis of the lungs, and have been confined to various hospitals and sanitariums, but derived no benefit or relief. In the fall of 1928, the District Conference was held at the Masonic Hall, Camberwell. I managed to go to the afternoon session. After meeting, I was privileged to receive a blessing and administration from President John A. Widtsoe, in which I was given valuable counsel that I remember to this day. I was promised a change would take place in my body if I was faithful.

The following week, I became critically ill, having broken a blood vessel through coughing. A clot of blood formed in the brain, and I was unconscious for several hours. I was bedridden for sixteen weeks. For five weeks I was given oxygen for twenty minutes at a time at various intervals to keep me alive. The Elders visited me often; and late one night, I was so low that they sealed me up to the Lord. This gave me much comfort.

Previous to this time, I had not been left day or night, but after the Elders had gone, I felt that I wanted to be alone. I was quite

ready and willing to pass on to the other side, and in my weak way, I explained everything to the Lord in prayer. I told Him and promised Him that if I was to be raised up again, I wanted to give my strength to His service.

The weeks passed, and gradually I grew stronger. A few weeks ago, I was medically examined, and was informed that I was free from this dreaded disease. You can imagine my feelings.

To-day, I am able to do Relief Society, Mutual and Sunday School work. I have also been able to do considerable genealogical work. All Latter-day Saints have a testimony of the Gospel and of the healing powers therein, but few have a greater blessing than this.

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## THE MISSIONARY SPEAKS

### Joy

MANY centuries ago, a Nephite prophet wrote, "Men are, that they might have joy." In the premortal life, God promised that the earth would have a fulness of life upon it, that man would be added upon as he used his heaven-bestowed gifts, and that throughout all, he would have the right to choose good or evil.

Adam "fell," bringing mankind into mortal state, that each spirit might be clothed with a body and receive of its fulness—separated, this cannot be—for it is the spirit and body that constitute the soul of man. This life on earth was ordained to be a probationary period. Man must meet obstacles, for it is through overcoming difficulties that he progresses. In proving his allegiance to righteousness, he rises onward and upward, using this life as a step toward becoming as God is.

After experiencing death and later the resurrection, man is then in a state of immortality, and eternal progression lies before him. If his earthly stewardship has been consistent with the will of God, he enjoys the never-ending association of the Father and the Son. In this era, we have the Church of Jesus Christ in our midst that will, through obedience to it, prepare us for such eternal joy, and it is our privilege to spread such a glad message among society, that they might be spared from spiritual darkness.

All this is given by the Father of us all, that we, His children, might enjoy eternal happiness. What love is thus exemplified! Well might we sing, "We Thank Thee, O God, for the Joy in Living! in Winning! and in Sharing!"

ELDER HOWARD J. WILLIAMS

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## THE POWER OF SILENT PRAYER

A FEW months ago, we had planned to hold a baptismal service on a certain day. Due to the muddy condition of the beaches, it was necessary to postpone the service till high tide. By the time

our service was completed at the hall, and we had walked to the beach and prepared for the ordinance, it had become quite dark, and the wind was driving the cold waves quite forcibly against the rocks.

The first person to receive the ordinance was a little girl of ten years. To spare her as much as possible, I carried her till we were in water of proper depth. However, the gloom, the cold wind, and the noise of the breakers frightened her, and she cried to be taken back to the shore without being baptized. I spoke to her attempting to calm her, but as I stood her in the water, she became frantic.

I was about to give up in despair when I remembered to offer a silent prayer that the work might be completed at this time. Immediately the child became quiet, and I baptized her. I felt that the power of the Lord was manifested at this time. Others on the beach marveled at the change that had instantly taken place in the frightened child. I am grateful to my Heavenly Father for the privilege of witnessing His influence, and of being a participant in the proceedings.

ELDER ALBERT W. HORMAN, Welsh District

## FROM THE MISSION FIELD

**Doings in the Districts:** *Birmingham*—At two baptismal services held at the Handsworth chapel on Saturday, August 9th, seven persons were baptized by Elders Cyrus W. Greaves, Gordon B. Taylor, Karl C. Durham and Elwood A. Gee. They were confirmed members of the Church by President Virgil J. Smith, and Elders Ivan E. Lauper, James B. Harvey, O. Horton Transtrum and Wayne B. Lake.

Three persons were baptized on August 15th by President Virgil J. Smith at a baptismal service held in the Handsworth chapel. They were confirmed by Elders Arthur S. Gailey, Leo E. Bevan and Junius E. Driggs.

*Bristol*—Three persons were baptized by Elder R. Eldon Crowther at a baptismal service held at Harley Wood, Nailsworth, Glos., on August 6th. They were confirmed at the home of Brother A. R. Fletcher by President David H. Huish, and Elders R. Eldon Crowther and David L. Rowley, Jr.

Friendly competition was manifested among the branches of the District at the Bristol District M. I. A. annual contests held at Cheltenham on August 4th. Indoor talents were displayed during the afternoon before a large group of members and their friends. Outdoor events were engaged in during the evening at Sanford Park. The Bristol Branch was successful in retaining the shield for another year.

*Hull*—The Branches of the Hull District met in a lively contest on Bank Holiday, August 4th, which was held at the Grimsby Branch hall due to the weather. Points scored by the various Branches are to be applied to the totals of the efficiency competition, the winner of which will be presented a plaque later in the year.

*Norwich*—On Monday, August 4th, the members of the Norwich and Ipswich Branches met at Gyppeswyk Park, Ipswich, in an outdoor sports competition. A splendid luncheon was served by the Ipswich Relief Society.

*Nottingham*—Due to inclement weather, the members of the Nottingham District observed Bank Holiday, August 4th, in the Nottingham Branch hall. Everyone joined in playing games, after which refreshments were served.

*Welsh*—One person was baptized by President J. Clyde Sumsion at a baptismal service held at Llanover, near Abergavenny, on August 3rd, and was confirmed a member of the Church by Elder William Bailey.

On Bank Holiday, August 4th, the members of the District participated in an outing at Varteg. Due to stormy weather, the activities commenced in the Memorial Hall, but later, outdoor games, races and other sports were enjoyed.

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## THE VOICE OF GOD AGAIN IS HEARD

THE voice of God again is heard,  
 The silence has been broken,  
 The curse of darkness is withdrawn,  
 The Lord from heav'n hath spoken.  
 Rejoice ye living and ye dead!  
 Rejoice, for your salvation  
 Begins anew this happy morn  
 Of final dispensation.

O messengers of truth, go forth,  
 Proclaim the gospel story,  
 Go forth the nations to prepare,  
 To greet the King of Glory.  
 Shout we hosanna, shout again,  
 Till all creation blending  
 Shall join in one great grand Amen  
 Of anthems never ending.

EVAN STEPHENS

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BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSON, 295 EDGE LANE  
 LIVERPOOL